

Church Union News and Views

Organ of the Continuation Committee
of the
South India Joint Committee on Union

Vol. II

NOVEMBER 1931

No. 3

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THE CHRISTIAN LITERATURE SOCIETY FOR INDIA

Post Box 501, Park Town, Madras
1931

THE
Christian Literature Society for India

POST BOX 501, PARK TOWN, MADRAS.

The Christian Literature Society take pleasure in announcing that the Tamil and Telugu Editions of the Scheme of Union are now available at 4 annas per copy subject to the usual 25% discount to Missionaries and Ministers. Postage extra. They also wish to announce that the Tamil and Telugu editions of the 'Scheme of Union Explained' may now be obtained at the reduced price of 2 annas a copy nett.

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AND
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CHURCH UNION

News and Views

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Publishers

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Vol. II

NOVEMBER 1931

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Editorials

A Congregationalist's View

We take great pleasure in publishing herewith an article by Dr. Vernon Bartlet, formerly of Mansfield College, Oxford, who has been a very keen worker for Church Union not only in connection with the Lausanne Conference but also in connection with the Movement in South India. He has from time to time given the Committee in South India the benefit of his views and has been most helpful to them in many matters.

It is, therefore, most interesting to have from his pen an article dealing with the Proposed Scheme and suggesting certain modifications therein in order that the views of the Congregationalists who are going into the Scheme may be fully met. Dr. Bartlet is thoroughly interested in the Scheme and wishes it every success; hence his sympathetic suggestions will be of great value to the Joint Committee. We commend them to the earnest study of all concerned.

The Week of Prayer

Advance notices of the Universal Week of Prayer to be observed from January 3-10 inclusive, 1932, have been received. Our readers will undoubtedly see these topics elsewhere and so we need not print them. It is significant, however, that among the movements toward Church Union the World's Evangelical Alliance which has fathered this Week of Prayer is most potent. The fact that Christians throughout the world have from year to year met together during the first week of each year for prayer is most significant. The topics for prayer have always included the Church Universal and Inter-national Fellowship and consequently those who have worked and prayed for these things could not but become more and more interested in answering their own prayer and Christ's prayer that His followers might always be one. We most sincerely hope that this Week of Prayer will be observed more generally and more thoroughly in 1932 than ever before. Let us pray in dead earnest that God will heal the divisions of His Church and make all His followers one.

The Vernacular Schemes

We are very glad to announce that the Proposed Scheme has been translated into Tamil and has been published and that copies may be obtained from the Christian Literature Society, Madras, at four annas each. The Telugu Scheme has also been translated and is in the Press and will appear shortly. The Kanarese and Malayalam Schemes are also approaching completion and hence within a short time all these will be in the hands of the members of the Church who do not read English.

We owe a real debt of gratitude to those who translated these Schemes and are seeing them through the Press. The Tamil version was made by the Rev. M. B. Taylor and passed by the Bishop of Dornakal and the Rev. C. H. Monahan of the Wesleyan Church. The Rev. F. L. Marler very kindly undertook the work of translating the Scheme into Telugu. The manuscript has been approved by representatives of the other Churches and is in the hands of the Printers. The Kanarese Scheme is being translated by the Rev. W. E. Tomlinson and the Rev. H. Sumitra, while the Scheme in Malayalam is being dealt with by Archdeacon Benjamin and others in consultation with friends in Malabar and will be printed locally. It seems easy to say that such a Scheme should be translated at once and printed, but when one remembers that the Proposed Scheme occupies more than 50 pages and that all these men are very busy in their regular work it stands to reason that such work cannot be done in a few days. The greatest care is necessary to render these translations in such a way that there will be no misunderstanding and at the same time the bulk of

work was so great that considerable time was necessary and then consultation with others took even more time. Hence we are indeed grateful that those who were willing to undertake this great work have done it with such care and efficiency. We trust that now there will be a large sale for these translations and that especially all local officers in Churches throughout the bodies taking part in the Union Movement will get these translations and study them with great care.

Again we say 'Union must be Comprehensive'

It has been said from the very beginning of our Movement that the Church after union must be comprehensive in that there must be a place within that Church for men of different views. It is still very significant, however, that many individuals who are even leaders in their own Churches, yes! even leaders who are members of the Joint Committee on Union, fail to realise this great truth. There are still not a few who insist that the language of the Proposed Scheme must be such that only their own view can be held in the Scheme. If they are Free Churchmen they want to shut out all possible interpretation that looks like ritualism and sacerdotalism. If they are High Churchmen they want to exclude everything except their own sacerdotalism and ritualism. Union will never take place under such conditions.

In the Church after union the Evangelical must frankly say to the Sacramentarian, 'I cannot understand your view of the Christian life, but I believe in your sincerity. I believe in your honesty and therefore I regard you as my Christian brother and am willing to live in the same Church with you.' Likewise the Sacramentarian must say to the Evangelical, 'I feel very strongly that Christ taught what I believe and that in believing these things I am following the leadership of the Holy Ghost, but at the same time I realise that you are equally sincere and equally honest and equally intelligent with me and that therefore I must recognise you as my Christian brother and am willing to live with you in the same Church.' Unless both elements in the Church can thus regard each other as brethren there is no hope for union. God has so made men that we are temperamentally different one from the other. Some believe in symbolism. Others cannot endure symbolism. But if God has made us different in these important matters it is not for us to insist that we alone are right, but we must acknowledge all God's children as equally with us entitled to membership in His Church. Hence in all our discussions of this Church Union question we must not only insist that we shall be allowed to believe what we think is right and true, but we must equally insist that our brethren must also be allowed to believe and practise what they think is the teaching of the Holy Spirit.

The S.I.U.C. General Assembly

The General Assembly of the S.I.U.C. met at Vellore on October 1-5, 1931. The programme of the meetings was so crowded that there was not time to consider fully all the questions arising in connection with the Church Union Movement. The presence of Dr. E. Stanley Jones was a great inspiration and gave to the Assembly a new vision of Evangelism which ought to mean much to this Church in the years to come. The Assembly also took an advanced step in the matter of Theological Education and from now on the Assembly ought to have a definite place in the control of such education for its ministers. Other problems were also considered but to us the Church Union Movement is the most important one.

The debate on this question reveals that there are still sharp differences of opinion in the S.I.U.C. There are High Church Congregationalists among the members of the S.I.U.C. as well as true-blue Presbyterians and consequently they do not regard Church Union which includes the idea of episcopacy as the highest ideal of the Church. However, no action was taken by the Assembly which would in any way militate against the consummation of the Proposed Union. The Assembly reappointed its Committee on Union and instructed it to go forward with the negotiations, at the same time instructing that Committee to take into consideration all the suggestions of the Home Churches and Church Councils. The principles of Union as such did not come before the Assembly, but it was manifest in all the discussions that such a vote, had it been taken, would have been in favour of union by a strong majority. No one even suggested in the course of the debate that the negotiations should be dropped. There was a determined spirit on the part of many that there must be a real spiritual home for all of us in the Church after union and the main thought was to safeguard that proposition. The Committee was instructed in more than one instance to prevent any wording in the Proposed Scheme which would make compulsory the adoption of any particular belief or practice on the part of all in the Church. Freedom and loyalty to conscience were the principles strongly emphasised and these of course are in conformity with the fundamental principles of the Proposed Scheme itself.

Extract from the Government Report on India in 1929-30

The following extract from the Report on India made to Parliament for the year 1929-30 shows what a high government official thinks of the Movement for Union in South India. It is interesting both from the standpoint that a secular officer should so regard Church Union, and that a Government Official should think it an item that should be reported to Parliament among the important movements in India.

"The separation of the Indian Church from the Church of England can scarcely be discussed without mentioning the movement known as the Scheme of Union, which is designed to secure the coalescence of Anglican, Congregationalist, Presbyterian, and Wesleyan bodies in Southern India, and which is a significant event in the history of religion, both from the doctrinal and the practical points of view. For, doctrinally, it is a strikingly bold project for amalgamating both episcopalian and non-episcopalian elements within one organization, which if it succeeded would possibly have important repercussions outside India altogether, by stimulating the movement towards the re-union of various communities and sects in the predominantly Christian countries of the world. On the other hand, in so far as India alone is concerned, the historical and doctrinal significance of the scheme counts for little as compared with its practical advantages. A small community such as the Christians form in this country stands to gain a great deal if it can compose its internal differences,—many of which of course pale into insignificance beside the differences which separate Christians as a whole from the religious groups that surround them. Thus from the point of view of the future of Christianity in India, the suggested union is obviously an event containing interesting possibilities, since within it would be dissolved the historical differences whereby these particular groups of Christians have been separated in the West, but which are of comparatively little importance in an Oriental environment."

Articles

The General Assembly of the South India United Church and Church Union

The General Assembly of the South India United Church met in regular bi-annual session at Vellore on October 1-5 inclusive. Among the matters taken up by the Assembly was the question of Church Union.

It was recognised that just at present the Church Union Movement is not making much progress. Owing to the fact that various documents have been received from the Home Churches with which the Missions of the S.I.U.C. are connected and also because of the time necessary to discuss the various aspects that are suggested in these documents and the fact that the Vernacular translations of the Scheme are only just now making their appearance, there has not been the same amount of activity in connection with the Scheme that there has been at former times. It is confidently expected, however, now that the Vernacular Schemes are being issued and both the Wesleyans and the Church of India, Burma and Ceylon are shortly meeting that there will be renewed activity and progress from the beginning of 1932. All movements have their waves of

advance and rest and it is therefore but natural that the Church Union Movement in South India should pass through similar periods.

The main question before the Assembly at Vellore was the relation of the Proposed Scheme to the documents received from the Home Churches and the Church Councils. The Assembly first dealt with the modifications that had already been made in the Revised Scheme and their relation to the suggestions of the General Assembly that met two years ago in Bangalore. It will be seen from the resolutions that follow that, on the whole, the Assembly was satisfied that the modifications in the Scheme had gone a long way toward meeting the wishes of the Assembly. In one or two matters, however, the Assembly does feel that still further modifications should be made in the interests of a clear understanding of the issues involved.

In Resolution A-2 the question of the participation of Presbyters in the consecration of all bishops is dealt with. During the history of this discussion the South India United Church has taken the stand that not only in the initial consecrations but in all consecrations the Presbyters of the Church must take part with bishops in this consecration. The Joint Committee at its meeting in November 1930 dealt with this question and raised it to a very high level when it voted to incorporate in the Scheme the phrase that 'the true Consecrator is God'. The General Assembly accepts this modification with the clear understanding that nothing further, either in the Scheme itself nor in the service of consecration, will either directly or indirectly imply anything beyond this statement. There must be room in the Church after union for some to believe that the bishops are the chief channel or even the only channel of the consecration but in addition to this it must be possible for others to believe that the Presbyters also have a true share in the consecration. They do bring into the Church after union the Presbyterian idea of the parity of the ministry and the authority of the ministry to ordain. Besides this they can be looked upon as true witnesses for the Church as a whole in this service of consecration, but whatever any individual in the Church may believe with reference to it there must be room so that no one's view will be excluded, but that each member may believe what seems right and true to him. From the beginning Dr. Vernon Bartlet of Oxford has been the exponent of this view and the fact that the Church of Sweden also gives place to Presbyters in the consecration of bishops strengthens the S.I.U.C. in its attitude towards the matter. The Assembly therefore by its present resolution stands by the wording of the Scheme as it has been remitted to the Churches by the Joint Committee and approves of the form in which it is now found, namely "that Presbyters shall join with the bishops in the laying on of hands at the consecration of a bishop; provided that it always be remembered and taught that the true Consecrator is God to whom prayer is made."

In Resolutions 7 and 8 the Assembly dealt briefly with two matters that have not yet come before the Joint Committee though referred to in the resolutions of the former Assembly. The Assembly instructed its Committee to find a solution for these difficulties. These matters are already on the agenda of the Joint Committee and will no doubt receive careful attention from that Committee which meets probably early in 1932. The Assembly did modify somewhat the resolution dealing with changes in the practice of the Church during the first 30 years of its existence after union. Resolution 9 of the 12th Assembly looked very much as though the Assembly wished to bind the Church after union in such a way that no changes of any kind could take place, whereas the 13th Assembly, meeting at Vellore, changed that resolution saying that "While discouraging sudden changes from established customs no rules or regulations should be adopted which would bind the Church so as to prevent action by a large majority, though it should never be forgotten, however, that the conscientious scruples of minorities should be safeguarded."

Time did not permit either the Assembly's Committee on Church Union or the Assembly itself to give full consideration to all the suggestions of the Home Churches and Church Councils. One matter, however, was dealt with because it was mentioned in several of these documents, namely 'the Historic Episcopacy'. Owing to the fact that, especially in England, the term 'historic episcopacy' is confused with the idea of 'apostolic succession' it was felt by the Church of Scotland and the London Missionary Society in particular that the use of this term was rather unfortunate. In South India, however, there has been a clear distinction between the meaning of the 'historic episcopacy' and the term 'apostolic succession', the latter referring to a *doctrine* and the former to a *fact*. To clear this doubt the General Assembly has now shown that its acceptance of the term 'historic episcopacy' is on the ground that this term means 'that from the end of the second century episcopacy has been a form of Government that has persisted in the Church and is in that sense entitled to be described as historic'. The members of the S.I.U.C. do not believe in any doctrine such as is implied in 'apostolic succession'. They, however, realise that probably from the beginning of the third century episcopacy had become the one form of Church government and continued to be such until the Reformation though it must never be forgotten that although episcopacy was the official form of Church government within it there were from age to age evidences of both Presbyterian and Congregational practices, and that these theories never were so exclusively absent as to be altogether forgotten. It was natural that in the stress and storms of the second century, especially as all political governments were monarchical, that the Church should be episcopal. But as the political history of the world has from age to age shown republican

and democratic tendencies so these elements were never altogether forgotten in the Church and naturally came to the front again as soon as the life of the Church was reformed through the general awakening that occurred in Western Europe and especially under the spiritual revival that took place under Luther and other reformers. However, the General Assembly recognises that episcopacy in this sense is historic and has no desire to break this historical connection with the past but will gladly try to maintain this connection. The Assembly recognises, however, that this episcopacy must be made thoroughly constitutional and spiritual and that therefore further modifications will probably be needed in the Proposed Scheme.

All other matters found in the Memoranda of the Churches and the resolutions of the Councils were remitted to the Committee on Union which, before the next meeting of the Joint Committee, is to meet with other representatives of the S.I.U.C. and discuss these documents.

The S.I.U.C. also feels very strongly that the time has come when there should be fellowship at the Lord's Table among the three Churches that are engaged in this movement for Union. It therefore adopted the resolution already passed by the Wesleyan Synod with reference to this matter and confidently looks forward that hereafter at the meetings of the Joint Committee as well as at Conferences and Retreats arranged by that Committee there shall be Inter-communion. The bulk of the members of the S.I.U.C. would be glad to see the fullest and freest fellowship at once inaugurated so that there would be the freest exchange of pulpits as well as the mingling of all members of these Churches. If we become one in spiritual life that union ought to begin to manifest itself at present and through the manifestation of that union the outward organic union will become much more easy.

The Resolutions adopted by the Assembly are as follows:—

A. Turning to the resolutions of the last Assembly and the action thereon taken by the Joint Committee the General Assembly approved of the recommendations of their Committee in the following form:—

1. The Assembly's first resolution dealt with the question of the Episcopacy and suggested that this resolution read as follows:—

"In doing so they declare their intention that no particular theory regarding Episcopacy shall become the official doctrine of the United Church: and they do not commit themselves to the position that Episcopal Ordination is the dividing line between a valid and invalid ministry."

The Assembly feels that the modifications made by the Joint Committee in Section III (B) and III (B) (4) go a long way towards meeting this suggestion. Those modifications read as follows:—

"But this acceptance does not bind the united Church to the acceptance of any particular theory concerning Episcopacy, either

as a qualification for the ministry, or as a determining factor in its relations with other Churches."

"The uniting Churches declare that in making this provision it is the intention and determination in this manner to secure the unification of the ministry, but that acceptance of this provision does not involve the denial of the validity or regularity of any other form of the ministry."

2. In connection with the 2nd resolution of the Twelfth Assembly, and in reply to the question of the Joint Committee (Res. 10) we re-affirm our position that Presbyters should always take part with the Bishops in the consecration of Bishops, and we welcome the statement of the Joint Committee that 'the true Consecrator is God'. We would, however, further instruct our Committee to see that in the service of consecration there shall be no word or act that implies that there is any inequality between the Presbyters and Bishops in this service. We also believe that order and regularity are necessary in all matters like ordinations and consecrations and therefore hold that the highest officers of the Church as well as its Presbyters should take part in such services.

3. Resolutions 3 and 5 of the Twelfth Assembly have, we feel, been met by the Appendix on the "Implications of the Scheme". These resolutions deal with the freedom of Inter-communion and Inter-celebration and the invitation by ministers to members of other Churches to fellowship with us at the Lord's Table. This Appendix safeguards these matters in para I (b) and II (a).

4. Resolution 4 of the Twelfth Assembly has been embodied in the Scheme in the form suggested. See IV B (6) which reads "Provided the status of those already received as ministers shall not thereby be affected."

5. Resolution 6 of the Twelfth Assembly refers to the voice a local Church should have in the question of a man's ordination. This suggestion is met in part at least by the modification in VII Part I (a) (4) which says the Bishop of the diocese "*shall consult*" with diocesan Committee and other bodies with reference to these matters, but we still feel that local Churches should be definitely consulted in this matter.

6. We feel that suggestion 7 of the Twelfth Assembly has been met by the note under VII Part I (A) (3) which provides that the practice will be continued, after union, of consultation with responsible ministers who have examined candidates for ordination by the Bishops.

7. Resolution 8 of the Twelfth Assembly was not dealt with by the Joint Committee for want of time, but has been placed on the agenda for the next meeting. The Assembly instructs its committee to find a solution of this difficulty in consultation with the representatives of the other Churches. This section refers to the modification of certain sections of

the Scheme which deal with matters referring to the Faith, Membership, Ministry and Worship.

8. With reference to resolution 9 of the Twelfth Assembly which deals with modifications in the practice of the uniting Churches during the first 30 years after union, we feel that, while discouraging sudden changes from established customs, no rules or regulations should be adopted which would bind the Church so as to prevent action that is desired by a large majority, though it should never be forgotten, however, that the conscientious scruples of minorities must be safeguarded.

B. Dealing with matters arising out of the memoranda of the Churches and the resolutions of Church councils, the Assembly also voted the following :—

1. We further suggest, to meet the wishes of some of our Councils and Home Constituencies, that a foot-note be added in the proper place saying that, in accepting the term 'Historic Episcopacy', the S.I.U.C. understands by this term that from the end of the second century Episcopacy has been a form of Government that has persisted in the Church and is in that sense entitled to be described as 'historic'.

2. Since the Committee on Union, because of lack of time had not been able to go into full detail in their consideration of the documents received from the Home Boards and the Resolutions of the Councils, RESOLVED to instruct our Committee to make a very thorough study of the various documents from the Mother Churches and Councils and to consider these in a special meeting of the Committee before the next meeting of the Joint Committee. For the purposes of this meeting the Committee is empowered to co-opt other members of the S.I.U.C. in order that the views of our Church may be fully represented.

C. In our judgment it will help greatly to increase the spirit of unity between the consulting Churches, and within our own Church to win the mind of our people, if even before union is consummated, united worship and especially intercommunion between the consulting Churches can be made possible. The absence of intercommunion at this time constitutes a most formidable obstacle to union in the minds of many of our people.

A Congregationalist's View of the South India Scheme

(By DR. VERNON BARTLET.)

As I see it, Lambeth 1930 receded at no point from the prophetic Appeal made by the Anglican Episcopate in 1920. True it made more explicit, especially in the Report of its Committee on 'The Unity of the Church', what was implied in its indispensable requirement, 'a ministry

acknowledged by every part of the Church as possessing—the authority of the whole body'. But this had already been done in the Joint Conferences with Free Church leaders in the years immediately ensuing. Further, if it made no correspondingly explicit statement as to 'the spiritual reality of the ministries' of the non-Episcopal Communion which in those Conferences its representatives had acknowledged to possess "real ministries of Christ's Word and Sacraments in the Universal Church", the Archbishops' Committee, which reported on Lausanne 1927 had reiterated that phrase (with its original qualifications as regards 'irregularity' or incompleteness of authority). Finally the Chairman of the Special Committee concerned has frankly explained in the *Review of the Churches* for October, that Lambeth's silence on the point in 1930 was due to anxiety not to mar the unanimity of its general approval of the South India Scheme.

After all, 'deeds speak louder than words'; and Lambeth in 1930 drew nearer than even in 1920 by the resolutions in which it sanctioned co-operation in religious effort but even intercommunion, on special occasion, between Anglicans and non-Episcopalians. In fact the permission which it gave under certain conditions—the carefully limited nature of which is only added proof of the momentous significance of the principle for many Anglican consciences here being conceded—is epoch-making in its importance: for it implies that non-Episcopal communion services are treated as means of sacramental grace for Anglicans also. This has never before been recognised expressly by the Anglican Church in modern times. Nay more, in its whole attitude to the South India Scheme it made clear that it looked hopefully to those responsible for it to 'pioneer' the way forward for the Church at large, by proceeding on the general lines sketched out in that Scheme. Thus encouraged by Lambeth 1930, may you set yourselves afresh, in the spirit of the Appeal of 1920, to the high but difficult task of adjusting more perfectly the details of your Scheme, on the great *new* principle of 'mutual deference to one another's consciences'. And may I remind you that upon the candour and wisdom with which you apply that principle, to the maximum degree needful to reassure all sorts of consciences must depend, under God, the abiding success of your pioneer labours for a really united Church? There must be, if loving consideration can possibly avert it, no dissenting minority in the end, no new schism. You are pledged to each other to do nothing, now or in the future, which will make the freedom of conscience for any part of your united constituency more restricted in principle than it is at present—whether in faith or order—but rather, by the suggestion of others' consciences, enlarged in outlook and permissive practice. What you are called to sketch out is in truth a Catholicism *larger in spirit and more varied in order* than any known type, because one built more consciously on a truly

Evangelical basis, in its fulness of love for living conscience towards God. So be very patient in framing and adopting your working constitution.

Revision of the Scheme up to date should start from Lambeth's definition of the larger united Church in South India as 'not a part of the Anglican Communion', but 'a definite province of the Universal Church, *with a rule and character of its own.*' That character it further defines as 'a part of the Body of Christ which will possess *a new combination of the riches* that are His'. Those riches are made up of the joint *positive* excellence of the Episcopal, Presbyterian, and Congregational traditions, each with its own distinctive emphasis on that which aims at safeguarding one or other feature of the New Testament ideal of the Church and Church Fellowship in characteristic Christian life and worship. All aim in fact at Church unity and fellowship, though each in its own way and with special regard to a certain area or unit of Church life.

Episcopacy, as it exists to-day, as the outcome of continuous historic development hence called 'the historic episcopate' (apart from any doctrinal theory of 'apostolic succession') has as its unity the diocese, made up of a number of local 'churches' each under its own pastorate and so analogous to the episcopate as known to Ignatius, viz., as the unit of normal local fellowship and habitual common worship (the episcopate of Congregationalism).

Presbyterianism, again, also has as its unit a grouped sisterhood of local churches and pastorates (analogous to a diocese), but with a conscious view to the co-operative duty of *mutual* edification, in the full sense. This it aims at securing without loss to normal autonomy in the local church, inclusive of its ministry, or of general control through the latter by the larger units above both, the Provincial Synod and finally the General Assembly. Thus its method of collective oversight is on a more strictly **representative basis**.

Finally, Congregationalism is primarily concerned for the smallest normal unit of church life, but the most vividly real of all, the sphere of everyday Christian fellowship, the local family of common worship and fellowship. In order to realise these ends the more fully, it lays its stress on congregational corporate responsibility, and therefore autonomy immediately under Christ as Head of the Church; yet not, in theory at least, so as to forget the due claims of the wider brotherhood of the Church **Universal**.

Now in their positive ideals these three historic Church polities largely overlap, and differ ultimately rather in emphasis than in intention; in other words, in what they explicitly provide for and fail to provide for without necessarily being indifferent to it. Here is where the 'combination of the riches' proper to each comes in. But, that this may be realised in fact, 'the internal fusion of the ideals' must really pre-exist, and ade-

quate provision for its growth in actual working must be frankly provided for in the constitution on which corporate union comes about. Speaking for myself, as a sympathetic student of all these three polities both in history and in the present, and also as having inside knowledge of Congregationalism, I would express my considered opinion that the Scheme as drafted provides more adequately both for Episcopacy and Presbyterianism than for the third and youngest sister of the trio in the modern world, Congregationalism. This must be remedied if the union we desire shall be as real and as well adapted to present and future conditions as it may and should be. I shall speak my mind the more freely that I represent the optimistic minority, as it is at the present moment—especially since the last Lambeth Conference, owing to temporary misunderstanding as to its attitude as compared with the Appeal of 1920—both in the Free Churches generally and in Congregationalism in particular. Hence my suggestions should be taken as of the nature of the minimum needful to reassure Congregationalists as to the Scheme in itself and as preparing the way for wider reunions. In putting them forward I would add three governing considerations:—

1. In the constitution itself the organic principles of the Scheme (as set forth in the Foreword, p. viii* and Section II) must, in fairness to all the Communions agreeing to merge their separate being be treated as unalterable subsequently. This would meet the fear of the Kanarese Church Council touching 'the permanence of the Free Church Contribution', or 'separation from the Free Church Churches abroad, to which it owed its life'.
2. In conceding Episcopacy, the non-Episcopal Communions are making a greater and more far-reaching sacrifice of their special traditions, for the sake of a better future for the whole Church in S. India, than any which they are asking in return, save from quite a small minority on the Anglican side (as regards views not in fact shared by the bulk of their fellow-Churchmen). This must be borne in mind all along.
3. On some points, like the participation of Presbyters in the consecration of bishops, the Diaconate, and Confirmation as the door to the status of Communicant, the non-Episcopal case has the support of usage in an Episcopal Church already in communion with the Anglicans, the Swedish, which may also be viewed as in its own way 'a bridge-Church'.

'If', says the Lambeth special Committee in its Report on the South Indian Scheme, 'the "customary teachings" on Church order proper to

*References are to the Proposed Scheme, Revised Edition, 1931. Ed.

each Church are to be combined in the united Church, they will inevitably be to some extent re-shaped in the process'. This reshaping has now to be carried further on the lines of the 'give and take' visible in the present draft Scheme. The Lambeth Report (p. 126) cites with approval the appreciation expressed by the General Council of the Church of India, Burma and Ceylon, for the sacrifice made by the non-Episcopal Communions in accepting the diocesan type of episcopate (as distinct from the Congregational) in the interests of greater unity, and 'the rule of episcopal ordination' as the basis for a unified ministry. As regards the initial consecration of fresh bishops, I welcome the deference to non-Episcopal consciences involved in the Lambeth Report p. 128 (4) (a). But as regards (b), in the Anglican Report as just cited, I would plead that the like symbolism be continued on the Swedish analogy and as expressive of the special interest of the ordinand's diocese, from which the Presbyters in question should be chosen for the purpose. No negative statement, such as is there suggested (and as negative seems undesirable), would be needful if the rule were permissive and customary, not unconditional.

As regards p. 127 (2) of the Lambeth Report, I hope it will not be adopted, but the intention of the existing draft maintained, which allows *all* congregations within the united Church freely to choose for themselves in the matter. This is truest to the whole spirit of the Scheme, and is made the easier by Lambeth's ruling that this Church will not be any longer part of the Anglican Communion but one 'with a rule and character of its own'. For the same reasons I think the recommendation in p. 127 (4) should not be adopted.

As to p. 127 (3), 'similarly.....Church', which might lead to that which the Kanarese Council dreads, viz., a 'time when ministers not episcopally ordained would not be welcome', I think that the wording of the closing words in both cases is ambiguous. It would violate the basal principles in the Foreword and Section II, if such ministers were ineligible for temporary ministry as visitors, but not if they were excluded from permanent service save on the ordinary conditions ruling in the united Church.

Another point raised by the Kanarese Council is of special moment, viz., the ministry of women. On every ground both in India and elsewhere, it is essential not to restrict *a priori* the application of the Christian principle of sex equality of opportunity, as it is coming to be understood. This should be borne in mind when filling out Section VII, II (c), remembering also the existence of women Presbyters in some parts of the Early Church, and their functions. The original parity of male or female 'deacons' is pretty clear. At this point I would like to refer to matters touching the Diaconate and lay 'Elders' and 'Leaders or Pastoral Assistants' raised in the 'additional suggestions' paras 6-8. To these I would

add the suggestion that in all these cases the concurrence of the congregation to which the candidate belongs should also enter into his election. It is in keeping with New Testament principles and early practice, and a safeguard of value all round.

Additional Suggestions

I cannot but hope for some more adequate explicit provision for Presbyterian and Congregational elements—especially the latter. Since Lambeth regards the proposed Church frankly as an independent ‘Province in the Church Universal’, ‘with a rule and character of its own’, it should be treated more even than before as of a *new* type of Catholicity, suited to the future rather than to the needs and limited outlook of the past, and as such be adjusted *as fully as possible* to the *positive* (not the negative or exclusive) requirements of conscience all round—so that it may fit *easily* rather than *with forcing* into the situation as a whole.

i. Section VI. ‘The Membership of the Church’.

- (1). Insert in line 2 ‘true’ before ‘members’ in keeping with what follows; and append to ‘members’ an asterisk, with the following note below:

‘In the case of those baptised as infants, this membership is provisional, until ratified by some form of personal confession before the local Church or by Episcopal Confirmation.’

- (2). ‘The privileges and obligations of *Communicant* membership—that Church, *and having the above status of membership*, is willing.....religion’.
- (3). ‘The further privileges of participation.....’
- (4). Omit ‘full or’ in lines 2 and 10.
- (5). Line 1 after ‘baptism’ add ‘or confirmation (of one type or another)’.

Section VII Part I (A) (4). After ‘consultation’ add ‘with the congregation or pastorate Committee of several congregations, as well as with diocesan etc’ in order to carry out the understanding of the S.I.U.C. (October, 1929) in the matter.

(D) (3), See No. 4.

(E) See Nos. 5, 6. For Part II see No. 7.

Section VIII. See Nos. 8 and 9. As to C (7) I strongly endorse the recommendations of the S.I.U.C. (Oct. 1929) on applying in the last resort the principles of XIII A (3), (4), subject always to IV (B) (2).

Section XV. (B) (4) (a) line 2 add after ‘presiding bishop’ (elected beforehand *ad hoc* by the central body of A (a).

(b) line 2 for 'or' read 'and' (the one by a bishop, the other by a representative of the non-episcopal Churches), for the sake of all concerned in the united Service.

As to the form of the *participation of the Presbyters representing* the two non-Episcopal Churches in the consecration of the first 'new bishops' of the united Church I would propose that XV B (4) (e) read 'the laying on.....bishops, and by two Presbyters ofChurch respectively, *chosen ad hoc to represent these communions corporately*, with accompanying words such as 'We join in thy consecration as bishop in the united Church of S. India'.

It is most important that their representative relation to these Churches as a whole be made explicit; and desirable and natural that, as two bishops (besides the presiding bishop) symbolize their Church as a whole, so two Presbyters do so *in each case* for the other uniting corporate communions joining in the act.

2. The difference of phrasing between 'full communion' in the one case, and 'in such relations' etc. in the two others, in Section IV A. (1) is *prima facie* regrettable as apt to raise questions, and should be removed.

3. In B. (2) of the same Section IV, I think some words like 'e.g. as regards sacramental doctrines at present allowable in any of the uniting Churches,' should be added after 'conscientious convictions of its ministers and members'. It is there that later change *must most be safeguarded against by the Constitution*.

4. In VII D. (3) the 'acceptance' of an additional statement of doctrine, which may narrow the credal basis on which the act of Union rests, needs qualification at least, by some such method or the insertion of 'subordinate' (a term used in relation to Presbyterian Confessions) before 'standard' in the closing clause: of III (A).

5. In (E) *Deacons*.

(1). (a) Should not 'preaching' be made explicit, if it is included in 'the other services of the Church'—as it surely should be?

In (2). should not 'by prayer and' be inserted before 'by the laying on etc'?

6. In general, ought not something more to be said of the diaconate other than 'for life' (i.e. of the present Presbyterian and Congregational types in this regard) which seems alluded to by implication along with the phrase 'continue the Diaconate' in the opening of (1)?

7. In VII, Part II, as to *lay* 'Elders' and 'Leaders or Pastoral Assistants' might they not be made available for 'assisting' the Presbyter in the administration of the elements in the Lord's Supper, as also in Baptism, *in case of need*, where no 'deacon' in the sense described already is at hand?

8. VIII (B) (1) *ad fin*, I think 'subject to General rules of the Synod' should be added after this bracket (which.....Church), as referring back to 'necessary qualifications'.

9. In VIII (C) (4) (c) I should like to see added 'and in exceptional cases of appeal from a Diocesan decision, a Pastorate Committee'.

10. Section IX 'The Worship of the Church'. Here, in keeping with (A), the tendency to a too uniform Communion Service for the sake of unity should be guarded against, in the interests of local freedom and adaptation to local needs. The 'Constituent parts' suggested seem to me to be too fixed and detailed. Should not 'many' replace 'all' in the opening of the second para of (B) and in (D) 'or impose' be added to 'forbid' in the last line?

In IX (B) I think the principle of freedom to use or not to use any given liturgical form for expressing the Constituent Parts of the Communion Service should be explicitly safeguarded against being *taken away* in the course of time. This seems supported by the *generally* phrased safeguarding of existing types of conscience in forms of service in Section III (E). 'It is therefore,' etc.

The South Travancore Manifesto on Church Union

(By A. J. APPASAMY).

A Manifesto on Church Union with special reference to the Proposed Scheme of Union between the South India United Church, the Church of India, Burma and Ceylon and the Wesleyan Church has been issued by the Special Committee of the South Travancore Christian Young Men's Retreat, 1931. This Committee consists of Messrs. T. A. Thomas, B.A., (President), D. M. Devasahayam, B.A., B.D., J. Jesudas, M.A., A. Nesa-mony, B.A., B.L., and A. Gunamony, M.A., B.L., (Secretary).

I am very glad that the young men in South Travancore have considered the Proposed Scheme so carefully and have published this Manifesto, explaining their reactions to it. It is only as groups of thoughtful and earnest men in different parts of India discuss this important problem of Church Union and set forth for their own benefit and for the benefit of others their ideas, that real and effective proposals for Church Union can emerge. No Scheme however carefully considered can take the place of a great number of individuals and groups of people in different sections of the country devoting their time and energy and prayer to this subject. It is to be hoped that a good many other groups of devout Christians will follow the splendid example set by the South Travancore Young Men's Retreat and withdraw in prayer and quiet to consider in all its aspects this urgent question of our day.

The first point dealt with in the Manifesto is the question of the importance of the Sacraments of Baptism and the Lord's Supper. Objection is taken to regarding these Sacraments as invariable conditions respectively for ordinary and full membership in the united Church. The Committee does not suggest the rejection of the Sacraments but would like to see the insistence upon the Sacraments omitted so that such bodies as the Society of Friends and the Salvation Army might join the new united Church. The fact that the Salvation Army is working in South Travancore makes this a really practical question. It is but natural that the people in South Travancore who are considering the matter of Church Union should contemplate seriously the necessity for taking the Salvation Army into the new fellowship. While the need for a Scheme which will be acceptable to the Society of Friends and the Salvation Army is obvious, the value of the suggestion made in the Manifesto that in order to include these bodies of Christians the insistence on the Sacraments should be given up is not so evident. The Society of Friends is a very important body of Christians. As the Manifesto puts it, the Friends 'are held in the greatest esteem as spiritual and moral forces in Christendom and outside.' There are some valuable elements in their teaching and practice which have deep kinship with the soul of India. These are, for instance, their emphasis on the worth of corporate silence and on the inner light. In the Christian Church the Friends have stood out as stalwarts in the social application of the Gospel to present-day conditions. Their contribution towards the deepening and the enriching of the Christian life of the West is certainly considerable. But it is significant that the Society of Friends has always been a very limited body. Even now, after such a distinguished spiritual history of three centuries, and with all their profound influence, the Friends in England and Ireland number only about 20,500. This smallness of numbers leads us to the conclusion that however deep and rich the spiritual life and experience of the Friends may be, there is in it something which prevents it from a widespread acceptance. Is it too much to say that the neglect of the Sacraments is one of the profoundest reasons for the limited appeal of the Friends? The history of the Friends underlines the idea that the Sacraments have a great deal of meaning for large masses of people and that any Christian body, however spiritual and devout it may be, has not the likelihood of a widespread following unless it recognizes and uses the Sacraments.

The Salvation Army is a comparatively new body. We have not the same long history to judge the Salvation Army by as in the case of the Society of Friends. It is to be questioned whether the Salvation Army attempts to be a Church at all. It is, I think, evident to every student of Christian missions that, in spite of the excellent and effective social work which the Salvation Army is carrying on in different parts of the world,

it too has not spread with anything like the enthusiasm with which the Churches emphasising the Sacraments have spread. In view, therefore, of this important fact that the Sacraments have been of tremendous significance to large bodies of Christians, it is not wise, at the very outset, to draw up a Scheme of Union in which the Sacraments are not given an essential place so as to bring these two bodies of Christians in. It is not right in view of all the wealth of spiritual life which the Sacraments have conveyed to the bulk of Christian Churches to consider seriously the omission of their insistence as fundamentals in the new united Church of South of India.

Are the Society of Friends and the Salvation Army, then, to be left out? In North India the Friends have joined in the negotiations for Church Union and they have expressed their willingness to consider their participation in a Scheme which acknowledges the value and the importance of the Sacraments. Whatever their own individual practice may be, they seem to feel—and rightly so—that in the interests of Church Union they ought to be prepared to come together with the other Churches which attach such vital importance to the Sacraments. It is only as the Salvation Army and the Society of Friends take some such attitude as this that a comprehensive union will be possible. If being in a small minority they seek to impose their views and practices upon the other Christian Churches, the other Christian Churches may not see their way to a Union which will include them.

It is implied in the Manifesto that the acceptance of the Sacraments, along with the conception of the Ministry outlined in the Scheme and the use of the Creeds, will lead to sacerdotalism and ritualism. The signatories to the Manifesto feel strongly that the evils of sacerdotalism are 'writ large in the history of Hinduism' and that the Church in India should not repeat these evils. While this general warning that ritualism should not have the degrading influence in the Indian Church which it has had in the religious history of India is really needed and should be taken to heart by every Christian, it is not clear how the acceptance of the Sacraments and of the Ministry and of the Creeds will necessarily lead to ritualism. The Churches which are now negotiating for Union in South India represent different doctrines and different degrees of emphasis with regard to these and other matters. With a view to bringing them together it is proposed to form a body of the most essential doctrines and practices. In course of time it is expected that the Indian Church will develop and modify these various ideas and usages which constitute the basis of the new united Church. The danger of ritualism may indeed be strong in a country like India. But the way to deal with it is not to give up every doctrine and practice in the Christian Church which may possibly lead to ritualism. That would be, to use an expressive English phrase, 'to throw away the baby with the

bath water'. If religion is to have a wide appeal, it must make room for the Sacraments and for well-regulated corporate worship and for ordained priests to carry on the worship.

The Manifesto refers to the 'Indian heritage which tolerates ritualism as a concession to the spiritually and intellectually immature to be transcended on higher realization'. The reference here is, no doubt to Sankara's teaching. It is quite true that Sankara teaches that when men attain the true realization of the identity between God and man, all worship is unnecessary. But there are several questions one can ask with regard to this position. How many among Sankara's own followers claim to have reached this level of freedom from worship? The appeal of Sankara has been to highly educated individuals and even among these everyone who has accepted intellectually the truth of Sankara's teaching has not claimed that he has reached the stage where worship is unnecessary. Apart from Sankara's followers, are there not millions of people in India who are helped and uplifted in their spiritual life by worship? Hosts of Hindus derive consolation and strength in worship and do not accept in word or deed the distinction which Sankara makes. It is, therefore, misleading to speak of this element of religious teaching in India which is represented by Sankara and some of his advanced followers as constituting the heritage of India. If the heritage of India teaches anything, it is rather that religion gets its life and sustenance by carefully regulated worship and prayer in temple and shrine conducted by duly authorised priests.

In the Manifesto the example of the relation which the various Anglican Churches hold to each other in the Lambeth Conference is set out as the example to be followed in any Scheme of Union for India. It is pointed out in the Manifesto that the ideal behind the Lambeth Conference is the ideal to be striven after. The following quotation from the Lambeth Encyclical of 1930 is set forth as an expression of this ideal. 'For half a century the Lambeth Conference has more and more served to focus the experience and councils of our communion. But it does not claim to exercise any powers of control or command. It stands for the far more spiritual and more Christian principle of loyalty to the fellowship. The Churches represented in it are indeed independent, but independent with the Christian freedom which recognises the restraints of truth and love. They are not free to deny the truth. They are not free to ignore the fellowship. And the objects of our Conference are to attain an ever deeper apprehension of the truth, and to guard the fellowship with ever increasing appreciation of its value. If the conference is to attain such objects, it must be because it is itself a fellowship in the Spirit'. It must be made clear that though the Lambeth Conference is based upon this principle, it brings together a number of Anglican bodies each carefully and thoroughly organized in

provincial areas. The Church of India, Burma and Ceylon, for instance, is a well-organized Church. It has its General Council for the whole country. This again is composed of various Diocesan Councils. And each Diocesan Council is composed of representatives from various parishes. The Lambeth Conference is a world-wide body and functions only as an advisory Committee. The various Churches represented in the Lambeth Conference have, however, their official ways of functioning in the different provinces where they work. To suppose that the united Church of India can work in the same way as the Lambeth Conference is to suggest a misleading analogy.

The problems before the Indian Churches are many and varied. Week in and week out, worship has to be carried, on bringing men closer to God, and Christ. Questions of doctrine have to be discussed. Matters of ritual have to be regulated. Church discipline has to be maintained. At present these problems and difficulties are met and dealt with by different Churches in different areas, each dealing with the questions in its own way. There is no common Church life for the whole of India or even for any section of India. In view of the enormous problems facing us it is necessary to have a common Church life. It is only as there are opportunities for the growth of a common Church life for the whole of India that the Indian spiritual genius will function effectively. Otherwise any natural characteristics of the people are swamped by powerful traditions carried over to India from the West by different Churches. But as the different Churches in India come together and function effectively through common Church bodies and consider questions of doctrine, ritual and discipline, with special reference to the needs and characteristics of the religious life of India, Christianity will find an Indian expression. The Proposed Scheme of Union is the first step towards such a common Church life in the country. There will be individual congregations, and they will have their voice. These individual congregations, again, will come into the Diocesan Councils and consider these questions in a larger way and with a wider outlook than will be possible for scattered congregations. The Diocesan Councils, again, will come together in the Synod to consider these questions from a still wider standpoint with reference to the needs and difficulties of larger areas. Certainly it is only as the problems and difficulties of the country as a whole are considered that an effective Church life will spring up. The Proposed Scheme now set forth, in the Synod, a Church body of such dimensions for South India. It is hoped that in course of time North India will also join and that the various Churches working in India will then all come together to deliberate in common and to attain a body of doctrine and practice which will enable the Indian Church to worship Christ and God in ways which are in harmony with all that is best in the Indian genius,

The plea which the Manifesto makes for educating the people with reference to the Scheme is a very important and urgent plea. The Manifesto asks for a simpler version of the Scheme itself in English. The Scheme has been drafted by a Committee of experts working at it for over twelve years with much prayer and thought. It deals with a great number of issues and naturally there is an effort to represent various points of view. If as the Manifesto acknowledges differences which divide Christians with regard to various Christian doctrines and practices are important, then such a careful document as the *Proposed Scheme of Union* is necessary. It is obvious that no general good-will to Union will bring about the desired state of things. If different Churches remain as they are, variously organized, no real fellowship is likely to come about. It is only when the different Churches come together into an organic unity such as the Proposed Scheme aims at that a common spiritual life is likely to grow. The Proposed Scheme may seem to be technical and difficult to some as it deals with so many complicated issues. But there is this bi-monthly periodical entitled CHURCH UNION—NEWS AND VIEWS which discusses fully various aspects of the Scheme. Every Christian in India who is interested in this matter should read this paper, for here the various implications of the Scheme are explained from time to time. For the benefit of those who read only their vernaculars, different editions of the Proposed Scheme are now in active preparation. The Tamil is out. It is expected that soon Telugu, Canarese and Malayalam translations of the Scheme will be available. They should be studied by all Christians and the meaning of the Scheme understood. I entirely agree with the Committee which has prepared the Manifesto that a great deal of education is necessary on the subject. I hope the Joint Committee will undertake this process of education on a large scale and get people in different Churches to realize the significance of this effort and the meaning of the various proposals which are embodied in the Scheme.

Effect of the Union in the N.T.C.C. Area

I have been asked to describe in a short article the way in which the proposed Union is likely to affect our area if it comes into operation. For the purposes of the article I have dealt only with the L.M.S. portion of the area, leaving the Tirupattur field, which is worked by the N.M.S., and the single attached congregation at Kandal, Ootacamund, out of account.

The union proposed is one of Churches rather than of Missions, but it is obvious that the Missions would be at once involved in anything that the Churches did. In areas where the Churches were contiguous, for example, it is obvious that though the Missions connected with them would doubtless remain separate organizations, so far as their home bases and

their responsibility for special institutions were concerned, on the field they would be compelled to harmonize their operations and work together more than they do at present. So far as our area is concerned we touch that of a uniting Church's mission only at one point, namely south of our Erode field, where our border marches with that of the Wesleyan Mission. Here we have a mass-movement area divided into two halves by the L.M.S. and the W.M.S. Socially the area is one, and the movement is one and the same on either side of the border. The movement began on the L.M.S. side of the border, but soon spread to the Wesleyan Dharampuram field. The people on either side of the dividing line are the same and it was their very relationship which enabled the movement to spread from one Mission's area to another's.

If the Union took place one of its first effects would surely be to make this area one from the point of view of Church organization. This would of necessity lead to a pooling of knowledge and experience among the Church workers. It should also encourage a more ready interchange of workers, the formation of common plans, united and harmonized efforts for the training of boys and girls for life, vocationally or otherwise, the facilitating of movements among different castes and sub-castes throughout the whole area, and in general lead to a consolidation and strengthening of the whole work. How far this would bring us into closer and more fruitful connection with the Madura Mission working to the south of the Wesleyans remains to be seen. It might, for example, facilitate the exchange of pastors, and encourage a common training for them. All this would be distinctly to the good.

Speaking from a Mission, rather than a Church point of view, our neighbours in other portions of the L.M.S. Tamil area are not among those contemplating union. But in Salem and Coimbatore, and at intervals in Erode, there are congregations of Anglicans organized in connection with the S.P.G. They form separate congregations under their own priests, though they have no responsibility for the evangelization of the Districts. The extent of their isolation from, or co-operation with us, depends very largely upon the personality of the men in charge of the congregations, though it is also affected by the general rules of the Church of England covering such matters as inter-communion and exchange of pulpits. Sometimes the relationship is a very friendly one. For instance, in Salem at the present moment the S.P.G. and S.I.U.C. congregations are uniting in a special effort to distribute a copy of the gospels to every house in the town, and joint meetings and exchange of pulpits have taken place in this connection. Other joint efforts are not wanting. We frequently minister to an English congregation at the Railway Station meeting in our Church building, but organized by the Church of England people. We may also count upon the attendance and help of S.P.G.

members in connection with special meetings and common objects. We are, as it were, travelling in separate compartments in the train, but the travellers often get out at the stations and chat with one another.

Out in the District this separateness practically disappears. Wherever a Church of England official or other individual is located near an S.I.U.C. Church he naturally attaches himself to the local congregation, shares in all its life, takes the communion from our ministers, and may even become a deacon or Church officer! In one of our congregations, for example, the Secretary is an S.P.G. man and is most zealously collecting money for a Church building which will be held in the name of the L.M.S. In another the wife of an Anglican Sub-Collector runs the Sunday School and Women's meeting, while a third lady from Salem helps us in our District evangelistic work. Wherever we go into the District where there is no regular congregation and find official or other Anglican families settled there temporarily we offer them our services, and they gladly accept them, taking the communion at our hands without question. The only difference is that when these men and women find themselves in Salem they attend the S.P.G. Church and conform to its rules. Probably the same sort of thing occurs elsewhere. We have quite a few members from the Tinnevely side who are really Anglicans, and in Erode I know of one Anglican who has been a member of the S.I.U.C. Church for at least a decade. In Tirupattur the leading member of the congregation is an Anglican, and a deacon.

This is the present situation. How will it be altered if union comes about? It will, I think, confirm and strengthen the brotherhood of the District, and make it more natural at the centre. I do not in the least suppose that it will mean the suppression of the S.P.G. Churches and form of worship in favour of the S.I.U.C. Nor need it do so. Already in our large towns we have several congregations in connection with the S.I.U.C., and if they grew larger they would have their own pastors. There is no reason why another congregation, under a pastor of its own, and having its own type of worship, should not continue under the shelter of the united Church. The main difference would probably be that inter-communion and exchange of pulpits would take place frequently and naturally, while one minister would act for another in an emergency, and perhaps during a vacancy (minister includes missionary here). Moreover the meeting of representatives of both congregations in the Diocesan Councils would make the members of both congregations feel that they belonged to a common Church, and were no more separate, for example, than different Congregational Churches in the same town. Further, a greater opportunity would be given to Anglicans to assist us in our District work. Finally it would not be possible for a priest of very strict Anglican principles to frown upon the good Christian fellowship which naturally

prevails when Christians of various denominations find themselves together in the District or elsewhere. We might still find ourselves travelling to some extent in different compartments, but it would now be a corridor train, and people would move freely from one compartment to another for fellowship while the train was running, and not merely meet on the common ground of the station platforms!

Last of all, the Union would greatly help in the provision of services for Europeans. Often, owing to the existing rules, which no one man can change, the English congregation has to go without a preacher, or without the communion, though European missionaries, personally acceptable to the congregation, are able and willing to lend a hand. I am convinced that once the Union is consummated there will be little difficulty about preconceived ecclesiastical opinions in that connection, and that most, if not all, English speaking people will gladly avail themselves of the help of the missionaries in their services, to the benefit of their regular worship. The European officials might also, through that association, take a greater interest in the work that the missionaries are doing. That would be to our benefit.

Altogether, the Union, if it comes off, ought to make for greater harmony and more complete association in the common task of evangelising India and building up a national Church. It will consolidate present friendly relations, and possibly prevent disruptions in future when the congregations grow larger and when factions arise. There is a natural tendency towards union if only the ecclesiastical authorities will set their seal to it.

T. C. WITNEY.

The Bishop of Nasik on Church Union in India

[FROM *Dnyanodaya*]

On Monday evening, October 5, the Bombay Missionary Conference had before it the subject of Church Union in India, the speaker being the Bishop of Nasik who at our request has very kindly forwarded to us the following summary of his address :—

The Bishop began by bearing his witness to the manifest signs of the guiding of God's Holy Spirit in the initiation and carrying forward of the Scheme for Church Union in South India. He referred to the original meeting at Tranquebar in 1919 and to meetings of the Joint Committee since then, saying that, not only had the Spirit shown them the way past apparently insuperable barriers, but had also in so doing again and again lifted them up on to a higher plane of thought and understanding. The Bishop said that it was on this continued guidance of the Holy Spirit alone that they could rely. As far as the present position of the negotiations was

concerned, it looked very much as if they had come to a deadlock for the time being. This was chiefly over the matter of Episcopacy. The Non-Episcopalians were saying that too great measure of episcopacy had been included in the Scheme. On the other hand, the Episcopalians were contesting that, though Bishops were provided for, yet there was not sufficient provision for their coming together as a body with its own distinctive function in the Church; and therefore while there were Bishops, there was no real Episcopate. These two points of view seemed to be irreconcilable; and the Bishop himself was doubtful whether further discussion in Committee would be able to effect a reconciliation.

This seemed to point to the fact that the time for negotiations in Committee was drawing to a close. Yet that must not mean that the Scheme was to be abandoned. What God had set on foot and carried thus far, He surely would bring to a successful conclusion if only we responded to His guidance. The Bishop, therefore, thought that the time had come to get together large representative gatherings of the South Indian Churches; and believed that we might look for a great Pentecostal outpouring of the Holy Spirit upon such gatherings; such an outpouring as would lift up all thought and discussion on the subject to a higher plane, where apparent differences could be reconciled.

The Bishop then went on to point out what were the implications of proceeding by such large representative gatherings. It would mean, first of all, that the accomplishment of this Scheme was to be reached by God speaking directly to this new South Indian Church which He is moulding. In other words, the Union must come as an expression of new-found life in the Indian Church itself; and must not be merely engineered by missionaries. In the second place, it would mean that missionaries, and all those who represent the ideas and interests of the Western Church, would have to be prepared to stand aside and let the Indian Church make its own decision on the matter. We who represent the Western Churches are right to stand up for and to stand by the truths which we have learned and are enshrined in our traditions. We are right to urge them upon others. But there comes a time when we must no longer stand out for them, for if we do that, we run the risk of hindering the work and the guiding of the Holy Spirit. We must particularly beware of over-insistence upon safeguards, and of obstinately stipulating that this or that must never be included in the life of the united Church. We should be more concerned with what should be included than with what should be excluded.

What then will be the sign that we have come to the time when we must stand aside? The Bishop believed that the sign would be given by what He had called a Pentecostal outpouring of the Holy Spirit upon such large representative gatherings of the South Indian Churches as he had described above. If those gatherings only continued bare and formal

discussions; that would mean that the time had not come. If on the other hand they were so penetrated by the Spirit that they were able to lift up the whole matter on to a still higher plane in which God's immediate guidance was manifest to all, then that would be a sign that the time had come for us to leave it confidently in their hands; and if anybody challenged the rightness of so doing, we should be able to reply with St. Peter, 'Who was I that I could withstand God?'

Progress of South India Scheme

(This item of news was clipped by *The Canadian Churchman* from *The Church of England Newspaper*.—Ed.)

The South India Union Scheme has not gone forward since the meeting of the Joint Committee in November. The scheme itself has now been translated into the vernaculars of the area and will be shortly issued from the press. Meanwhile some friendly conversations have been going on with representatives from North India—though so far with no encouraging result. It is evident that the Churches in North India are not yet ready for organic union; what they desire is federation. This, of course, is amply provided in the Provincial Christian Council. There is, however, a desire for official conversations between the North and the South on Church union. Delegates are being appointed for Joint Conference.

The leaders in South India, on the other hand, are keen to prepare the rank and file of their Churches for the coming union by common conferences, and retreats for the ministers and lay workers of the uniting Churches. These, however, they feel, will be meaningless if on such special occasions the representatives cannot unite in one common service of Holy Communion. This, however, can only be done with the full knowledge and approval of the Episcopal Synod, which will meet next January. Till then, therefore, no advance can be made in these directions.

Church Union in South India

By THE REV. J. H. MACLEAN.

(From *Conference*, June, 1931.)

[Reference has been made in a previous issue (November, 1930) to the reply sent by a committee appointed by the General Assembly of the Church of Scotland to some questions submitted to the Foreign Committee by the Madras Mission Council. No action has been taken on the reply except to hand it on to the Madras Church Council, which in turn has sent it to the Joint Committee on Union. In an answer sent to the Convener of the Committee, Principal Martin, Rev. J. H. Maclean has expressed

the thanks of the Mission Council for the reply, and gone on to deal in his own name with some of the main issues. We print those portions of the letter which are likely to be of general interest. Ed., *Conference*.]

It is unnecessary that I should go into great detail in dealing with your reply. I must, however, touch on three points: (1) Your objection to our adoption of the phrase 'historic episcopate', (2) your fear that the powers assigned to bishops are excessive and (3) your insistence that a scheme of this sort be judged from a Presbyterian standpoint.

The decision to adhere to the historic episcopate was made at the first meeting of the Joint Committee in 1920. A strange thing is that until quite recently no one in the South India United Church took any exception to the use of the phrase. We have all along made it clear that we emphatically reject the doctrine of the Apostolic Succession, and this is well known to our Anglican friends. Bishop Palmer, for instance, in his chapter on union in the collection of essays edited by McKenzie of Bombay, writes as follows:—

The negotiators in South India have proposed to accept the principle of the historic episcopate in a constitutional form without raising other questions about episcopacy. This is the acceptance of a fact, while men may hold and teach different theories about it. To some the theory of the Apostolical Succession is of great importance as true and as symbolising spiritual truths. To others it is an erroneous bit of history, which has led to superstitions and abuses. A member of the Church will not be bound to either opinion; a minister will not be condemned for teaching either.

At a conference on union the statement was made by a bishop that the phrase was coined by Bishop Lightfoot as one which conserved all that Anglicans wanted while not binding any one to the Apostolic Succession. You are of course familiar with the statement of what it does convey to Anglicans of the present day as set forth in the report of the recent Lambeth Conference (pp. 115, 119). You will have noted, too, that in the latest meeting of the Joint Committee we have made another attempt to make it clear that in accepting the historic episcopate we are not committed to any theory of it. It is proposed that Section III. B. read as follows:—

The uniting Churches, recognising that the episcopate, the councils of the presbyters and the congregation of the faithful must all have their appropriate places in the order of life of the united Church, accept in particular the historic episcopate in a constitutional form as part of their basis of union. But this acceptance does not bind the united Church to the acceptance of any particular theory concerning episcopacy, either as a qualification for the ministry, or as a determining factor in its relations with other Churches.

If I am asked why we accept the idea at all if it requires so much qualification I reply that apart from such acceptance we see no hope of union. Reference to the Proposed Scheme p. vi, will show that at the Conference of Indian Christians at which the first proposal for union was made, 'the historic episcopate, locally adapted' was mentioned among the terms of the proposed union. It may seem to us a proper procedure to choose certain of our members and consecrate them as bishops without the aid of any who are already recognised by the Anglicans as properly consecrated bishops. But how would this be regarded by those with whom we seek union? We may divide them into three groups. (1) The Anglo-Catholics would look on it as altogether wrong to recognise the bishops thus consecrated. (2) Others might say that while for their own part they might not question the legitimacy of the procedure they would look on it as dangerous. If once, they would argue, a break of continuity is allowed, will not this give room for the idea that any body of Christians may set up their own bishops? Even if the episcopate does not go to the Apostles, and if it is not quite clear that the continuity has been perfectly maintained, still (our friends would say) it is a very old institution, and an institution which on the whole has made for unity. Break away from it and there is a great danger of the indefinite multiplication of separate organisations. The best safeguard against this seems to our friends to be the maintenance of the continuity which already exists. (3) There may be others who might be prepared to take some risks so far as they themselves were concerned, but they know perfectly well that if they were to consent to join with us on any other basis (whether an understanding that two forms of ministry, episcopal and non-episcopal, would exist in the Church, or that bishops might be consecrated apart from the existing episcopate) they would certainly be disowned by their episcopal brethren—not only by the Anglo-Catholics, but by the more moderate people included in group (2).

Thus it seems clear that only on the basis of an understanding that the ministry of the Church is to be episcopal is there any possibility of union, and further that for the sake of those belonging to groups (1) and (2) the continuity which they recognise must not be broken. It may be that in the last resort the reason for insisting on the continuity is the fact that *some* people in the Anglican Communion hold the doctrine of the Apostolic Succession, but this does not mean that we give any countenance to the doctrine, which as a matter of fact is held by none of the bishops and few of the clergy with whom in South India we hope to unite.

I now pass to the second point—the place actually assigned to bishops in the Scheme. I confess that among the powers assigned to the bishops are some which we would rather retain for other authorities. Reference to the proceedings of the General Assembly of the South India United

Church (1929) and to the minutes of the ninth meeting of the Joint Committee, will show how it is proposed to remove some of the difficulties. With regard to the whole question of episcopal powers we have all along in our joint sessions resisted the idea that bishops have any inherent powers. They may have had certain powers by wide and long continued custom, but it must lie with us to say precisely which of these powers are to be exercised in the united Church. This is what we mean by a constitutional episcopacy.

I admit, too, that some of the powers assigned to bishops may seem to involve the theory that they and they only are channels of grace. But my own position and that of many of my colleagues, with regard to this is the same as we have taken up with regard to the historic episcopate. We are making concessions in certain matters because we see no hope of union apart from such concessions. If, of course, they involved the introduction into the united Church of influences which would be fatal to its life we would resist, even if this involved the abandonment of all hope of union. But when we look at the provisions in detail we do not find any of them regarding which we need have any such fear.

Take, for instance, the very important matter of ordination. When Bishop Palmer took the ground at an early meeting of the Joint Committee that it was one of the inherent functions of a bishop to decide in the last resort whether a man was or was not to be ordained, we did not admit the soundness of his argument. (In a conversation with him some time later I pointed out that it was not the case that this power had always lain with the bishop, for in the Celtic Church the bishop had to ordain the men selected by the Abbot.) When, however, we talked the matter over with some of the bishops and found what their practice was, and listened to some of the reasons set forth at subsequent meetings, we felt that in practice it would not be at all a bad thing to leave the bishop with a power of veto. (It may be noted that he has no power to ordain anyone whom the Diocesan Council rejects—only to reject one of whom the Council has approved.) One of the bishops said there was a danger that an unsuitable candidate might, through the efforts of an influential family, go through the various tests prescribed in Section VII. Part I A. (3) and D. The bishop, through personal examination, or through reports received might be convinced of his unsuitability, but simply to refer the matter back to the Council might be very awkward. If the final choice lay with the Council and the bishop was expected to ordain a man whom he did not think fit for ordination, the bishop would probably resign. He could not be expected to go through the solemn service of ordination in the case of such a person. It was at one time suggested that another bishop might be found who was willing to do as the Council desired; but in that case the bishop who refused would have to exercise

the spiritual oversight over one whom he did not think should be a minister at all. In some cases the man might be transferred to the diocese of the bishop who was willing to ordain him, but this would lead to many difficulties, on linguistic or other grounds. Taking everything into consideration it seemed to us best to trust the bishops.

So with many other matters. Many of us have come to the conclusion that, whatever be the case in other parts of the world, episcopacy in India will be a great blessing to the Church. I mean no disrespect to our Indian ministers when I say that many of them need the supervision which a wise and godly bishop—and we hope never to have any other bishop—would give. The growing independence of the Church deprives missionaries of some of the supervising powers they once exercised. The pastors in my field are my brother ministers, not my subordinates. The guidance of a bishop on the lines proposed in the scheme, would be helpful to them. But not to them only. We missionaries also might receive great help from a true Father in God. At the last meeting of the Joint Committee we had a deeply moving statement from one of the youngest of the bishops, Bishop Lloyd of Nasik, who told us what it was his aim to be to his clergy—the friend to whom they might unburden themselves in perfect confidence as to the problems and troubles of their ministry. Are we going to sacrifice all this merely because in some of the provisions for the exercise of the episcopal office there may seem to lurk some traces of a theory which in certain circumstances might possibly involve risk? Some of us are convinced that it is well worth while to take the risk.

To go into further details would make this letter too long. I need only refer to the powers assigned to the bishops on pp. 34 and 35. These are intended as a substitute for the 'voting by house' which some of the Anglicans would like to have introduced into the scheme. We do not altogether like this, and you will remember that our General Assembly proposed to modify it. But even if it stands as it is I doubt if it will do much harm. In some cases it will work in favour of our views and practices. If, for instance, some hot-heads who enter the Church from the Anglo-Catholic side should at an early date propose to make confirmation compulsory it would be the duty of the bishops to stay procedure until it was quite clear that the Church as a whole was ready for the step, and I believe the bishops (of whom a number would enter the Church from the South India United Church or Wesleyan side) may be trusted to do their duty.

I now come to the third matter, the importance attached in the reply to the maintenance on the mission fields of Presbyterian principles. On p. 10 you say 'On Presbyterian principles ordination at the hands of the Presbytery is full and valid New Testament ordination: also, no office is recognised in the Church of Christ higher than that of the teaching

or preaching Presbyter thus ordained; and those who hold such principles cannot be expected readily to assent to anything that might seem to jeopardise or bring them into question.' This raises a very important question of mission policy. Is each Church which carries the Gospel to other lands to insist on maintaining its principles in these lands? If so, all hope of union is at an end, and all the scandals arising from 'our unhappy divisions' will remain. Can we not cherish the higher view that God may be leading us to something which will transcend the differences of the West? May we not take the view that it is worth while to give up some of the things we hold dear rather than perpetuate the scandal? And in doing so may we not hope that all that is of the highest value in our principles will come to be part of the common life of the united Church? It seems to me that we have already had an experience of this sort. When we united with those of Congregational ancestry, to become part of the South India United Church as at present constituted, we did so by departing to some extent from our Presbyterian principles. We allowed on the one hand a liberty to congregations to manage their own affairs which is foreign to our system, and on the other we gave to the General Assembly little more than advisory powers. Yet we were not disowned by our home Churches, which have sent men and money as before; and what has the result been? Though the Presbyterian Churches entering the union constituted a very small element numerically in the South India United Church, and though we have never tried to propagate our Presbyterian views, the history of the Church during the twenty-three years of its existence has been a history of the gradual adoption of Presbyterian practices throughout the Church. If now, for the sake of union, if for no other reason, we adopt episcopacy should we not do so in the faith that all that is best in our present system will permeate the Church? And will not the home Churches continue to the United Church of the future the help they are giving to the United Church of the present?

It may be an impertinence on my part to question your statement regarding the ministry. But when we say that 'no office is recognised in the Church of Christ higher than that of the teaching or preaching Presbyter thus ordained' are we not going rather beyond what the New Testament warrants? Was there in New Testament times the clear distinction between the ruling presbyters and the teaching presbyters which is part of our system? Moffat says with reference to I Tim. v. 17,

'This text, which was greatly over-worked in the earlier stages of the Presbyterian controversy, does not distinguish two classes of elders, ruling and teaching.'

My question is this: If by making such a sharp distinction as we Presbyterians do between the elder and the minister we are going beyond the practice of Apostolic days, is there anything inherently wrong in

going a step further and assigning certain powers to certain presbyters who become bishops, even if these powers make them in some respects a separate order?

Book Reviews

The Evangelical Doctrine of Holy Communion. (Edited by the Rev. A. J. Macdonald, D.D., Heffer, Cambridge, 7s. 6d.)

That something new can still be said on the subject of Holy Communion will be doubted by some, but the authors of this volume have done the Church a great service in showing that from the very beginning until now the Evangelical doctrine of Holy Communion has persisted all the time. The whole book is scholarly, well authenticated, and most reverent in dealing with so sacred a theme. Each author deals with the period of history with which he is most familiar. It will be most gratifying to many, not as familiar with Church History as perhaps they would like to be, to know that the plain meaning of Holy Scripture with reference to the Lord's Supper can be traced down through the centuries. It was not a new doctrine brought to light by the Reformers of the 16th century, but had had its followers all through the ages, even when it was not the official doctrine of the Church. We can most heartily recommend this book.

J. J. B.

The Evening of the Last Supper. (By Hubert M. Foston, D. Litt., Heffer, Cambridge.)

This is an attempt to break new ground in the study of the Gospels. The author has gone into a detailed, microscopic study of the narratives regarding the Lord's Supper in the Gospels and has found comparisons and differences which lead him to think that he has discovered material for a new interpretation of these narratives. It is no doubt true, as the author says, that one will have to reread the book more than once and study the narratives with great patience before he sees all that the author has seen. Certainly one reading of the book has not made the matter clear. But the author seems to find cause for believing that not one of the authors of the four Gospels, but all of them together under the guidance of a higher authority have exhibited certain great truths in their likeness and differences which clearly teach us that Jesus, at the end of his earthly days, stepped in and changed the order of the passover and gathered its ancient meaning and future promise about a living Personal centre.

We feel the author could have made his meaning clearer and his book much shorter by telling at once what he has in mind instead of talking so long about 'facts now to be pointed out' and 'coming evidence' and 'as we shall show'. He has, no doubt, discovered some interesting details. Whether others will follow him in his conclusions remains to be seen.

J. J. B.

The Christian Religion: Its Origin and Progress. (Part III. The Church in England by F. J. Foakes Jackson, D.D., University Press, Cambridge, 2s. 6d.)

Everything Dr. Foakes Jackson does is well done. Whether it be a small volume for young people as this is or whether it be a weighty tome for Church Historians. Whatever Dr. Foakes Jackson writes is clear in style, direct in its measure, accurate in its facts, and convincing in its method. In this volume of only 114 pages he has reviewed the history of Christianity in England from its earliest days until the present and has touched on all essentials in such a way that young people will have a clear though condensed view of the subject.

J. J. B.

Clippings

Towards Reunion

A United Service of Witness

(From 'The Guardian,' London)

Resulting from conferences between representatives of the Anglican Evangelical Group Movement in Birmingham and members of the Representative Council of the Free Churches in Birmingham, a 'United Service of Witness' was held in February in Birmingham parish church (St. Martin's). It was stated in a preliminary announcement that 'doubts and misgivings have arisen in certain quarters partly as the result of omissions in the resolutions of the Lambeth Conference, and partly as the result of interpretations placed upon the resolutions themselves.' It was therefore desired 'to invite all who share our concern for home reunion, both ministers and people, to unite with us in a solemn act of witness to what we believe to be God's purpose for the Church in this country.' At the service on Monday (which had the cordial approval of the Bishop of Birmingham) Dr. Lofthouse, ex-President of the Wesleyan Conference, called the congregation to an Act of Witness, from the chancel steps, to which all present answered:— 'We, being many, are called to be one body in Christ, and every one members one of

another.' A prayer for unity was said, and *Veni Creator* sung by the congregation kneeling. The first address was given by Dr. P. Carnegie Simpson, Principal of Westminster College, Cambridge, on the subject of 'The Church of England and the Free Churches since the Lambeth Conference.' A second address on 'The Urgency of Home Reunion' was by the Rev. Paul Gibson, Principal of Ridley Hall, Cambridge. The Rector of Birmingham (Canon Guy Rogers) called the congregation to an Act of Confession for 'the divisions among us by which we have grieved Thy Holy Spirit of truth and love, and by which we have hindered Thy purposes for us, and for all mankind.' *Te Deum Laudamus* was then sung. A letter had been received from the Bishop of Birmingham explaining that he was kept away from the service by the Prime Minister's visit and expressing his sympathy with the hope lying behind the reunion movement. The hymns were 'Ye watchers and ye holy ones,' and 'Jesus, Lord, we look to Thee.' Extracts from the two addresses are given below.

Lambeth and After

Dr. Carnegie Simpson said, in the course of his address:—

There can be no doubt that the *entente* between Anglicanism and Nonconformity—which, ever since the Lambeth Conference of 1920 had been developing in cordiality and interest and promise, and which, therefore, one cannot but feel, the conference of 1930 had a unique opportunity of carrying on to a further stage—has had, since the appearance of the report, a sharp set-back. Two practical results are apparent in the situation. One is that it seems fairly certain that the negotiations which were carried on at Lambeth between certain representative bishops and certain representatives of the Free Churches, and which came to a friendly 'pause' pending the meeting of the recent conference, will not, for the present, be resumed. If the Free Churches are disinclined to renew these meetings, it is from no kind of unworthy motive. It is simply that, finding that four years of conversations have been dismissed in the report in some half-dozen lines, and, further, that crucial issues which, at the invitation of the Lambeth Unity Committee, we specially asked should be dealt with have not even been discussed by the conference, we feel that this

is 'not business.' We cannot be expected to ask our Churches to go on with negotiations for a second series of years if this is the result of the first.

The second result arising out of the situation is deeper and raises more delicate issues. The recent Lambeth not only, as has been indicated, relegated home reunion to a very subordinate place, but gave very great prominence to the question of intercommunion—and, perhaps, even union—with the Orthodox Churches of the Near East. If the Church of England is really to attempt to meet and satisfy Eastern orthodox doctrinal requirements, then that can only be done by the magnifying of all the elements in Anglican doctrine which are remote from and even antagonistic to those elements in it which have an evangelical and reformed character.

'ALL CHRISTIAN PEOPLE'

Such, then, is the situation; and such are some of its practical issues. I pass now to consider what can be done in face of it. I should like to say three things to any fair-minded Anglican. One is that the Lambeth Appeal of 1920 was addressed, not particularly,

or even preferentially, to unreformed Churches or to episcopalians, but to 'all Christian people'; and, therefore, if this conference of 1930 has magnified its relationships in one direction and minimized them in another, this is not an adequate expression of the catholicity of the original appeal. Secondly, I am certain that the great body of the earnestly religious mind and conscience of English Christianity wants to see closer relationships between the Church of England and the Free Churches kept in the foreground, and does not want to see that relegated to a back seat, as the recent Lambeth has relegated it. For, thirdly, it is not unjust or uncharitable to say that union with the Orthodox Eastern Churches—however interesting to the theologian or ecclesiastic, and even though of practical value in strengthening Christendom in areas where it is menaced by anti-Christian forces—would hardly at all affect the work of the evangelization of the world, and would

contribute little or nothing to the solution of the problems of Christian life and thought with which we have to deal.

What, then, are the practical steps which we can take in this matter? If the movement towards unity between the Church of England and the Free Churches is to come to anything, there simply must be more done for it in the way of practical action. Throughout England generally such action has been very occasional. The union movement between the Church of England and the Free Churches has been surfeited with documents and been not sufficiently nourished with deeds. I ask for nothing which is ill-considered and indiscriminate; but I affirm most explicitly, first, that a union movement cannot live without acts of unity, and, secondly, that acts of unity do not postpone but, on the contrary, promote the achievement of unity. The motive must be deeper than anything merely ecclesiastical. It must be religious and practical.

The Urgency of Reunion

The Rev. Paul Gibson said:—

For us the Christian religion has one focus, namely, trust in our Lord Jesus Christ. The essence of Christianity is a personal relation with the Master. While the importance of this truth is allowed, a second factor is associated on equal terms with it. To trust is added a second essential, namely that of order. The mechanism of the relation binding Christians together is regarded as of equal importance with the relation of the individual or the group to the Master. The question is not whether our Lord contemplated a society of those who trusted Him, but whether He declared that that society should have imposed upon it one rigid and one only method of self-expression and propagation. This leads us on to the whole question of the ministry. We regard the establishment of leadership in the Church as left to the guidance of the Holy Spirit working through the needs of the times, adapting itself to the requirements of conditions whether local or general. We see no *a priori* demand that it should be uniform at any special time or continuously the same in form throughout time. The Church accepted and set its seal on episcopacy because the Holy Spirit guided her to see the reality of the need it satisfied.

EPISCOPACY

The other point of view insists that episcopacy was the result of the Mind of Christ expressing itself once and for all irrespective of circumstances, temperaments, or the spirit of the age. No bishop, no Church, was the final expression of this idea. The test is one of Church administrative and functional order. Man, according to this view, cannot find Christ except through the Church, and the minister cannot officiate in the Church unless ordained in a particular way by one in a

particular succession of office. We are led on at once to the Sacraments. For us they are the means appointed by Christ for meeting His people. No special form was prescribed, nothing was said by Him about officiants. They were made for man and not man for some special form of them. On the other hand, the idea is held that Sacraments are the Church's means of bringing Christ to His people. The Church's regulations about them are binding, and apart from the so-called correct administration of them they are ineffective of their main object.

As I view these differences they appear to me as radical. They are not superficial, but reach down deep into the interpretation of life. For us there is only one supreme category, that of personality. Spiritual relationships transcend all else and are not ultimately dependent on the lower categories of matter or mechanism. These may help, indeed they do, but only as servants or instruments of the spirit. The exact nature of the mechanism is immaterial. God is Spirit and they that worship Him must worship Him in Spirit and in truth.

One rejoices that this mechanical view is quite alien from the Articles of our Prayer-book. The bond contemplated between the Church of England and the Greek Church is essentially one of similarity in formal mechanism whether of Creed or Ordination. The bond between the Church of England, as she interprets herself in her Articles, and the Free Churches is essentially one of spirit. On this ground alone if there were no other it would seem clear that the side open to the Free Churches is the one more deeply and personally open and one which, if we value the higher categories of personality and the spirit, we must at all costs keep fully open and let no barricades of mechanical obstruction close or even block for a moment,

A simple deduction of logical thought is that the essential elements will be those all Christians actually hold in common, and not any of those they prize as their particular heritage. Now, from our survey it is clear that the common factor is the personal trust in one Lord. With whatever additions, perversions, or accretions, this is held by all. Here undoubtedly we hold the key to reunion. In fact we may say the union actually exists now if only our blinded eyes and proud wills would acknowledge the irrelevance of what appears to divide and acclaim whole-heartedly what in reality already binds. The way to full reunion is not by trying to induce points of contact or similarity in the lower category of order or of intellectual assent, but in the development by every possible act of fellowship in ministry of word and sacrament and service, of what already makes us inseparably one in Christ Jesus our Lord.

The spiritual unity in fellowship with our Lord in His supreme token of love unto death will bring about, if anything will and if it be the pleasure of God, that more material and tangible uniformity of order which many seek and some prize above rubies. We need a full

and free expression of unity in this way, not as stunt acts, but in those circumstances where Christians of different Churches are for one reason or another gathered together for conference, study or worship. The natural fear of an unaccustomed thing must be overcome. We are indeed grateful to find the principle of intercommunion established by Lambeth, 1930, though very carefully guarded.

Coming now to what is possible in other branches than the Lord's Table, the pulpit and the pew, there is real scope for fellowship in ministerial or lay fraternals, meeting from time to time for discussion, and where each will watch the other not that he may accuse, but that he may learn to trust. Two great societies exist with wide ramifications, the Anglican Evangelical Group Movement and the Fellowship of the Kingdom. The former is Anglican, the latter mainly Methodist. Other such fellowships may exist among the other Churches. I see here a real possibility for closer relationships, and would suggest that groups of these two societies and others come into the closest possible contact in their respective areas.

Lausanne Continuation Committee

Conference at High Leigh

BY PROFESSOR C. H. DODD

(From 'The Christian World,' London)

The Continuation Committee set up by the Lausanne Conference on Faith and Order in 1927 met at High Leigh last week (August 18 to 21) under the presidency of the Archbishop of York. Between 80 and 90 members were present, representing the Churches of the British Isles, of the Continent of Europe, and of America; and covering the whole range of the various Christian communions, from the Eastern Orthodox to the Society of Friends.

Rome was the one conspicuous absentee. For the rest, we had one more example of the new spirit and the new conditions in Christendom inaugurated at Stockholm and Lausanne after the war. Anglican and Lutheran, Presbyterian and Orthodox, Baptist, Methodist, Independent, Quaker, met in the most frank and friendly conference upon the things that matter most to them all—a thing almost unthinkable a generation ago.

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We discussed with complete candour—all the cards on the table—the great question of Faith and Order opened up at Lausanne in 1927, and we gave our minds to the practical business details necessary to the continuation of the work begun there. The immediate ob-

jective before us was the second Lausanne Conference, now fixed for 1937, and we all envisaged an indefinite series of such conferences in the future. For no one contemplated the idea that the Churches of Christendom, having once got upon such a footing with one another, could ever break these links and relapse into our old suspicious aloofness. It is true that the question addressed by the Lausanne Conference to the various Churches had not in all cases met with a response as wholly encouraging as some had hoped. But this was taken as a call to further effort, on the part of those who have the vision of Lausanne before them. It is also true that some representatives had to report that the shadow of Lambeth had fallen with chilling effect upon the minds of some members of their churches, especially, it appeared, in America. There is certainly here an unfortunate misunderstanding. The Bishops clearly miscalculated the effect that their words would have upon Free Churchmen; and equally clearly the Free Churches misunderstood the intention of the Bishops. But it is just because such misunderstandings arise that the work of "Lausanne" is so important.

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For "Lausanne" exists for the purpose of exploring the causes of misunderstanding. It has no mandate to promote any particular policy of reunion between sections of the Church. Its aim is precisely to bring and keep together representatives of all the Churches in the united effort to understand one another. And it was certainly good for representatives of the Anglican and the non-episcopal communions of the West to meet together in the presence of other Christians, detached from the immediate problems that agitate them, and to renew their discussions of the broad issues. That real progress has been made in the direction of mutual understanding became strikingly clear. Sometime ago a Theological Commission was set up to consider the doctrinal differences between the Churches. They took as their first task the study of the doctrine of Grace. Their interim report presented at High Leigh is a most significant document. It shows to how large an extent our differences are due to the fact that the Churches have developed in isolation their own systems of technical ideas and terms, until one Church does not understand what the other really means by its language. When their doctrines are "decoded," so to speak, a quite astonishing measure of agreement is recorded upon the fundamental religious facts which the various doctrinal systems seek to express and safeguard.

By avoiding the technical expressions which have for centuries been the watchwords of controversy, and getting down to the realities they were intended to express, the Theological Commission was able to present certain agreed statements which went quite astonishingly far. This is not to say that our controversies are merely about words, or that all our differences can be explained away. But it does become plain that the real lines of deep divergence are often not what we thought they were, and that they sometimes run not between one denomination and another, but actually through a single communion, whose members nevertheless live together in the unity of a particular Church. The theologians are about to publish a large book upon the subject of Grace, and it is safe to say that no

such monument of united Christian thought has appeared since the break-up of Christendom. It will evidently be read with eagerness by all students of theology.

But it was made clear at the High Leigh Conference that the re-statement of our doctrinal positions is only a part of our task. The theologians of to-day may do much to undo what the theologians of the past achieved—the erection of impassable doctrinal barriers between the Churches. But the positive work of reunion needs something more than the theologians as such can do. We must learn to share each other's life of faith, devotion and religious experience. During the conference a Russian, Professor Arseniew, of Königsberg, begged us not to be content with comparing our doctrines, for example, of the Sacrament, but to tell each other what the Sacrament means to us in our own lives. If we cannot have immediate Intercommunion, there is a kind of spiritual intercommunion which we can have by sharing our experience. So great is the uniting power of the Sacrament that even to speak of it to one another must bring us closer. His words were echoed in various ways by other speakers, and found general response. We have felt it laid upon us to be prepared at our next conference to tell one another as simply and frankly as possible what we find in the Sacrament, which belongs to us although our doctrines interpret it so differently. Meanwhile the theologians will be investigating the doctrine of the Eucharist, and the two lines of thought should meet in a far deeper and clearer understanding of our several positions.

For the rest, the Committee was much concerned with ways and means both of continuing and extending its own work, and more particularly of communicating to the churches at large that which we seem to have found, and of drawing a large measure of support and inspiration from our fellow-members in our various communions. The British group of the committee hopes during the winter to initiate locally efforts towards this end.

Towards Unity

(From 'The Guardian,' London)

Free Churches and the Lambeth Conversations

The Federal Council of the Evangelical Free Churches, which has been holding its annual meeting at the Baptist Church House, on Tuesday considered the invitation of the Arch-

bishop of Canterbury to resume the friendly conversations on reunion, which, by mutual consent, were suspended in 1925.

The letter of invitation was addressed on March 11 to Dr. Charles Brown, the Moderator of the Council, and has since been submitted to each of the federated Churches in order that the council might have the authority it now possesses to determine the expediency of renewing these conferences at Lambeth. In his letter the archbishop said:—

"I need not say how eager I am, both officially as president of the recent conference and personally as one who had the great privilege of presiding over the meetings of the sub-committee which drew up the reports presented to the Federal Council from 1921 to 1925, that these conversations should be resumed. It seems to me the more desirable that the intercourse then happily established should be renewed, as since then it has become obvious that many explanations have still to be offered and many misunderstandings still to be removed. It is my earnest hope that after the meeting of your council in September I may be assured that in due course the conversations will be resumed and that some further step may be taken towards at least fuller understanding and fuller spiritual co-operation, or, if it may be by God's will, towards even closer union."

THE INVITATION ACCEPTED.

At the meeting on Tuesday, Dr. Carnegie Simpson moved, Dr. Scott Lidgett seconded, and the council adopted *nem. con.*, the following resolution:—

The Federal Council, having received and having been authorized to consider the letter addressed to the Moderator by the Archbishop of Canterbury, inviting the council to appoint representatives in order to resume the conferences with representatives of the Church of England which were, by consent, suspended in 1925, thanks his Grace for the communication and reciprocates the friendly spirit in which it is sent. The council accepts the invitation, and in doing so assumes that the agreed results of the previous joint conferences remain and are acknowledged as a basis of future discussions.

In this, its first public utterance on the subject of reunion since the Lambeth Conference of last year, the council would not be frankly expressing the mind of the Churches which it represents if it did not say that the inadequate consideration given by that conference to the work of the four years of joint conference with the Free Church representatives, and the omission of any reference to its more significant findings, created widespread disappointment, which has not made easier the renewal of these conversations. Now, however, that these joint conferences are to be resumed, the

council assures the archbishop and those associated with him that its delegates will wholeheartedly seek, in consultation with their episcopal brethren, the realization of the hope expressed in his Grace's letter—"that some further step may be taken towards at least fuller understanding and fuller spiritual co-operation, or, if it may be by God's Will, towards even closer union."

The council has always urged that discussions on unity can have little effect unless they are accompanied by acts of unity; and it earnestly hopes that, on the resumption of these joint conferences, more may be done in this direction than hitherto has been found possible.

The council resolves to appoint a committee, with power to enter into conference, and with instructions to report to next year's meeting of the council.

SUGGESTIONS FROM BIRMINGHAM.

The "Friends of Reunion" at Birmingham (a body which includes the Bishop and the Rector of Birmingham and other leaders of the Churches, Anglican and Nonconformist, in the city) addressed a letter to the council. In the course of this, the signatories write:—"We are deeply convinced of the need for some common action by the Churches in face of the influences that menace the cause of the Kingdom of Christ in this country, and in the world, at the present day; and to be deterred from such action by the difficulties with which we are at present confronted appears to us to be the gravest dereliction of duty."

The signatories make the following suggestions for closer co-operation between the Churches in practical work:—

Local but comprehensive schemes for united evangelism, whereby every side of the life of the community may be influenced;

Common action in defence and extension of Christian standards of morality, such as are involved in industrial and international conciliation, housing, temperance, Sunday observance, public entertainments and sports;

Interchange of pulpits where this would not be unwelcome to the general opinion of the congregations;

United study of the Bible and of the grounds of our Christian belief and combined and public witness to the value of the Gospel of Christ;

Periodical meetings wherein the leaders of the local Christian Churches can take counsel together for the needs of the religious well-being of the locality, and come to a united opinion, and a common plan of action, on matters concerning the influence of the Church as a whole.

Free Churches and the Lambeth Conversations

The Federal Council of the Free Churches of Christ, in response to the invitation of the Archbishop of Canterbury, has appointed a committee to consider the possibility of resuming the conversations which were suspended in 1925.

The Federation and the Archbishop

(From 'The Methodist Recorder,' London)

Proposals for the resumption of conversations between representatives of the Church of England and of the Free Churches were the principal matter of discussion at the autumn meeting of the Federal Council of Evangelical Free Churches, which has been held this week under the chairmanship of the newly-elected moderator, the Rev. J. T. Barkby. The communication of the Archbishop of Canterbury, inviting the Federal Council to appoint representatives, was couched in such friendly terms that to have declined it would have been almost churlish. It will be remembered that, at the recent Conference, Wesleyan representatives to the Federal Council were empowered to support a motion to accept the Archbishop's invitation. This course, which after some discussion and not a little misgiving the Council determined to take, is surely the right one. Having once resolved to accept the invitation, the Federation will, we trust, enter into the Conference unpre-

judiced by the disappointment or disillusionment which Free Churchmen felt on reading the Lambeth Conference Report. It will be the more inclined to let bygones be bygones after receiving the letter of the Birmingham 'Friends of Reunion' (a body of which the Bishop of Birmingham and Canon Guy Rogers are distinguished members, and which urged the Federation to accept the Archbishop's invitation), who ventured to give a delicate hint that Federation representatives should not at present too strongly emphasise the Free Church view of Intercommunion, and made definite suggestions for immediate co-operation in practical work. It certainly gives some reality both to the conversations and to proposals for co-operation in Evangelism to know that, within the Anglican Church, there is a substantial body of men in sympathy with Free Church opinion on this important point.

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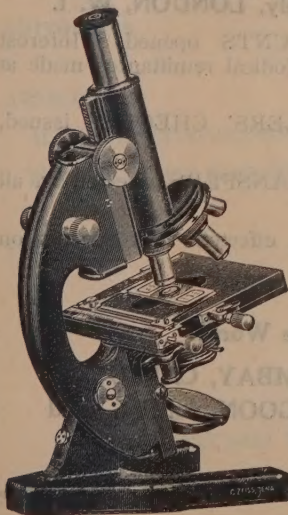
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